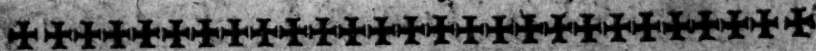


THE  
UNIVERSAL  
PEACE-MAKER,  
OR  
MODERN AUTHOR'S  
INSTRUCTOR.

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By PHILANTHROPOS.

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REMARKS *on* DIVISIONS *and* DISUNION.

**T**HE Divisions which of late have prevailed, and are still subsisting amongst us, are too many to be numbered; the church, the state, public societies, and private families, have all suffered by them; and it is a wonder they have not produced much greater calamities, than as yet they have.

If they are continued in, and no sufficient and effectual measures can be found out to heal them, we all know what must be the final state of a government, or an house divided against itself. If a quarrelsome, envious, discontented, imposing, proud spirit is still indulged, men will find out something or other to raise disputes about, and to justify themselves in their vilifying and hating one another; but cure this, and our divisions will soon be at an end.

It is not (says the late Bishop of *Sarum*)  
 “ the differences themselves that keep us  
 “ asunder; they are too inconsiderable for  
 “ that; (it is certain that in a multitude of  
 “ instances they are so) it is a certain dislike  
 “ that we bear one to another. Our sub-  
 “ jects of dispute are only the occasions by  
 48. 11. 15. 74 “ which



“ which our uncharitableness works; and  
 “ if by bringing ourselves to a more christi-  
 “ an temper, that hideous disease were once  
 “ cured, all the symptoms of it would fall  
 “ off of themselves; and men would grow  
 “ ashamed that they had ever spent so much  
 “ time, so much trouble, and so much zeal,  
 “ about things which deserve them so little.”

It is certain that the great cause of all our  
 Divisions is *Pride*. Only by pride (says *Solo-*  
*mon*) comes contention. This is some way  
 or other, concerned in all our quarrels; and  
 were it possible to suppress this; we should  
 either never begin, or should quickly cease  
 to contend and fall out. It is pride that puts  
 superiors upon requiring or expecting those  
 things from such as are below them, which  
 are often very justly refused. And it is pride  
 that puts inferiors upon such a behaviour to-  
 wards those that are above them, as justly ex-  
 cites displeasure and resentment. It is pride  
 that makes men, whom nature and provi-  
 dence have set upon a level, continually strive  
 who shall be the greatest. It is pride that  
 makes some give offence, by saying and do-  
 ing some things to provoke: And it is pride  
 also that makes others take offence, by too  
 easily suffering themselves to be provoked,  
 and by magnifying every thing which they  
 think disrespectful, and too long dwelling  
 upon it. Pride is the very constitution of  
 some



some men. They are possessed with such a high conceit of themselves, that they can do nothing without shewing it, tho' they see the spirits of others rise against them for it. They think themselves fit to undertake any thing, and able to accomplish whatever they undertake, and hereupon they set up their own skill and address, their prudence and diligence, their power and influence, above those about them, and if every thing be not yielded to them, and the most fulsome compliments paid them, they presently grow uneasy, and raise commotions. *Job* uses an elegant expression to such men, viz. "No doubt ye are the people, and wisdom shall die with you."

There is a pride also, that owes his being to things external and accidental. When men bear too high the advantages of their wealth, or titles, or any civil power or authority, with which they are invested, taking occasion from things which should make them more useful and beneficial than others, only to become insulting and oppressive; by their own pride, stirring up the pride, ambition, and insolence of all about them. The pride of magistrates has a very powerful influence, both to make and cherish divisions; when they place their glory in making a *show* of their office, instead of filling it up to any truly valuable purpose, and are so much taken with the ornaments to it. When  
the



the ministers of a Prince forget that they are only servants to the public, and make ostentation of their wages to the neglecting of their work, this cannot fail to raise envy, and make them enemies; and in the consequence of things, sometimes to produce very great disturbances.

There is further a pride very incidental to men of learning and divines. For these, as they have the same constitutional pride, as their neighbours, they have also some peculiar temptations to this vice, which we see, with most of them, very successful. Some fancy themselves invested with all the powers of *Apostles*, and assume to themselves their titles and honors; others, tho' they are wiser than to carry matters so high, yet think themselves sufficiently authorized to lord it over the faith and consciences of their flocks; and both one and the other threaten dreadful things to those who are so bold as to differ from them: Some of them are proud enough to pretend, that both the mansions of bliss, and the flames of vengeance in a future state, are to be assigned to men according to their directions: And others think themselves impowered to determine at least, who shall be in repute, and who shall be under infamy and disgrace, who shall be dignified, and who shall be despised in the present life. And all of them show too much, that they are the successors of the *Apostles*

*files* in this, viz. contending who shall be greatest.

Would but this order of men (for whom I am sincerely apt to exceed in respect) study and practise more that direction of their great and ever blessed Master, when he washed his disciples Feet, (*to wit*) "that they should" "so wash one another's," they would be better disposed to keep up a mutual respect among themselves, and I verily think, would be ten times more honored by the world than they now are. And would they first set an example of subduing a disuniting pride, I doubt not but it would be soon followed and practised by others.

Tho' I must confess, it is one of the main disorders and infelicities of the present age, that many of the meanest rank, and of inferior capacities, are puffed up with a pride, that is almost become past dealing with.

Some of the most contemptible creatures among us, yet think themselves sufficient to direct Statesmen, dictate to Legislators, and teach Doctors and Divines.

They are not content with imagining themselves in the right, as to their own opinions and conduct, but they will needs pass their sentiments and measures upon others; for when conscience does not remonstrate against a man, he may conclude he is right, his understanding being his im-  
mediate

mediate guide by divine constitution. This is the pride that makes some men intolerable, that they cannot be satisfied in thinking for themselves, but they will needs be thinking for all about them. And when once a man comes to this, some are treated as if they were obliged to resign what they have to his judgment and discretion. And if all else were as tame and resigning, as he is assuming and arrogant, the world would be easy as to him. But such a man finding others as proud as he is, as opinionated of themselves, as willing to be superior, and to have command as he is, quarrelling is unavoidable between such; neither will resign his claim, and therefore each resolves to carry his point by force; and having formed an expectation, that compliance should have been yielded without dispute, he afterwards becomes eager to extort it.

Then a party must be made, and friends and dependants on both sides listed, and the point must be determined by the stronger party. Thus many times a trifle shall be contended for with as much heat and fury as a matter of the last importance. And very often we see, that it is not so much the thing in contest which keeps up the quarrel, as a *punctilio* of false and mistaken honor; Nor is it a debate, who is the right, so much as who shall give way, that is, in reality, who shall shew himself the wiser man.

Let



Let interest at any time come in to support a proud and stiff temper, it then largely widens the distance betwixt men, and influences their passions: Men are generally observed to be mighty selfish creatures, and to think nothing of so much importance in itself, or so worthy their regard, as their own interest; and in many cases, they are swayed by their petty interests too. They will prefer them to truth, to justice, to peace, to the public welfare, and in a manner to every thing. Where is the Person in whom a sense of his own interest is always maintained, just as it ought to be, and no further ?

Can any thing be more evident, than that a regard to private interest lies at the bottom of most of the discords and quarrels in the world? Let men pretend what they will, they are not commonly transported into such a warmth of temper by a zeal for truth, for pure religion, or for the public welfare, as for pre-eminences, dominion, wealth, and secular advantages: From hence the most deadly feuds are raised in communities. It is not because the government is dishonored, or ill-served by those in place, that others rail at them, raise clamours against them, and do all they can to heave them out; but if possible, that they may get in their place. On the other Hand

it is not so much because men out of power are enemies to the public, that others endeavour to disgrace and ruin them, as because they are dangerous rivals, and such as bid fair, some time or other, to gain their posts. It is not because men have a concern for the church, that it is so often in their mouths, and they hold a knife to the throat of those who will not bellow for it as loudly as themselves; but because by this craft, they secure their gains; and by the charm of one word not understood, lord it over others, and lead them to serve what purposes they please. Nor is it always because men hate persecution, that they set up for advocates of liberty, and cry down violence in matters of religion; but because they have some present need for this liberty, and when they have served their turn, can upon occasion, bear hard upon others, and wipe their mouths, and say they have done no wrong.

Could men be persuaded to prefer the public peace and welfare, to their own private advantage, how well would it be with us! Let fame, honor, authority, or wealth be sought after, only in subordination, to things of greater moment; and whilst every man claims his own rights, let others be also allowed theirs; and let none other value themselves, or seek themselves beyond

what is fit; and then the present tumults would in a great measure be stilled, and an happy calm spread itself thro' the church of CHRIST, and over the face of the earth.

But after all, there is one very common and prevailing cause of divisions, which is most reproachful and unreasonable to continue from age to age; and that is suspicion and jealousy. Men put wrong meanings upon one another's expectations, and wrong designs upon one another's actions; and tho' each of them deny the consequences which the other would make necessary, yet they will not be brought to credit one another; or to give up the debates between them. Thus sometimes very small difficulties, and those only speculative ones, shall be improved by a suspicious jealous temper, so as to be big with all manner of mischiefs. This produces very hot words, and dreadful charges of things, never so much as thought of perhaps by the party accused. And there is so much jealousy in human nature, that wherever this is set on work, it will go in with *may-be's*, 'till a man is quite lost to the true and just view of things, and full of mistake and frightful apprehensions. This also is so spreading and infectious an evil, that the suspicions of one shall presently take hold of an hundred; and then they strengthen one another in their false concep-  
tions.



tions. Like a flock of Geese that are at rest, no sooner does one make a noise, as if some danger was at hand, but all presently set a gagging, and put themselves in motion, tho' it be one of the most harmless creatures in the world that is passing by them.

*Virgil* imputes the discordant management of citizens, to their making parties against one another, and to their undue fears. Men love to have the good opinion of others, and can't help some kind of sympathy, and are never so easy, as when they are upon good terms with all about them: There is an inexpressible pleasure in mutual freedom and confidence; and in passing good offices amongst them. So that if this disposition was well attended to, it would make men continually seek out expedients to improve it, rather than run into the least quarrels and divisions.

Divisions among associated bodies of men, engaged to one another by natural ties of duty and interest, and strengthened by compacts and stipulation, is unnatural and absurd; like the members of the same body, quarrelling and contending one with another, or desiring to be separated, and cut off from the body which they were made to serve, and which is the life and support of each. For this very reason men combine together, and come into the several forms of government under which they live, to secure themselves  
against

against common dangers, and promote the general welfare, together with the welfare of each individual; beyond what could be done in a single and separate state. But division destroys the original design of civil government, and crosses the first intention of it.

A people united in their main interests, and acting in concert, will make a noble stand against a powerful invader, and repel and turn a mighty torrent: as the ancient *Britons*, tho' rude and undisciplined, vigorously opposed and repulsed the first attempts of *Julius Cæsar*, and the *Roman* forces, and the power of union at the revolution, when the kingdom of *England*, acted as one man, and with one heart. But when people are weakened by divisions among themselves, cantoned into parties and factions, mutually opposing one another, and driving on different designs; what prodigious advantage do they give a common enemy! How exposed to be practised upon, and how easy a prey to artful malice! What has been more frequent than for a crafty and intriguing adversary, in a divided state of things, to insinuate himself into both parties, under a false disguise, and fair pretence? How easy has he found it to strengthen unreasonable prejudices, and inflame men's passions, one against another? To give a wrong turn of  
mind

mind, and false view of things; to strike the proper vein, push on a prevailing humour, and run things to extremity. Thus a cunning adversary will easily practise upon a divided people, so as to prevent the most hopeful attempts of accommodation, and even widen the difference, and set them at a greater distance than ever.

Union has been always esteemed a mark of wisdom, as well as a means of power, it raises the character and reputation of a country and makes it appear formidable; at the same time it is beautiful and lovely; In the language of the sacred poet, It is to look fair as the moon, clear as the sun, and, at the same time, terrible as an army with banners. But various counsels, unconcerted measures, different views, and open discord, sinks the Credit, as well as weakens the Strength. It lessens the figure a body of Men could otherwise make in the world, and lightens their weight in the balance of power. They become despicable and mean, and the very jest and scorn of their neighbours; and those who hate them, are so far from having any thing to fear from their proceedings, that they only wait with a malicious pleasure, to see them bring about their own ruin. Indeed nothing tends more directly to the dissolution of the best constitution in the world, than divisions among the members of it. Hereby the bands of  
civil



civil society are loosened, which hold altogether, and the foundation upon which it stands is undermined. Divisions are of a growing nature, and with the least countenance, or even neglect, mightily spread and increase, like weeds in a rank soil: And when a government is divided in two, and comes to have almost equal parts like a globe cut in half, there will be near equal strength on each side; then things come to open ruptures and fatal struggles, and then commence civil wars.

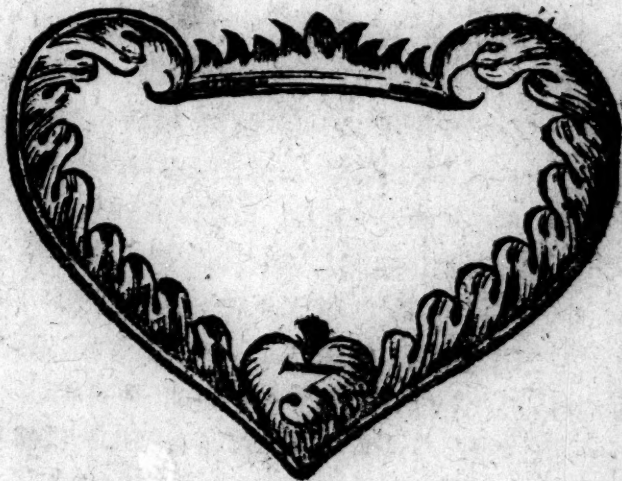
Then fellow-citizens imbrue their hands in one another's blood, and triumph in one another's ruin. This produces changes of government, destruction of liberty, and introduces tyranny and slavery. The constitution is broke, and the whole benefit of government lost; or things are fixed upon an ill-foot, and misery entailed upon posterity. The divisions among the nobles and commons of *Athens* and *Rome* destroyed their powerful common-wealth, and divisions among the *Jews* ruined their Affairs, when *Jerusalem* was besieged by *Titus Vispasian*. And if we consult modern history, and the present state of the world, we shall find, that divisions have altered the

constitutions, and lost the liberty of most of  
the countries in *Europe*.

*PHILANTHROPOS.*

*Walnut-street,*  
*March, 25, 1764.*

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